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Protest Against Insane Sunday Law Law That Puts the Day Above the Needs of Man, a Mistake-Regulate the

Day So It Will Help the People to Help Their Bodies; Not Throw Them Into Idleness. By RABBI MARTIN ZIELONKA.

HE new Sunday law before the ception of the day of rest as under present legislature has aroused stood by the courts.

American Sancaess. comment on Sunday observance. Last Sunday the pulpits of the city sent forth a message urging the congreforth a message urging the congregants to uphold the hands of those striving to impose more severe Sunday rearietions. If press reports are to be believed, only one pulpit faced the question from the broad point of social necessity instead of church requirements. With the discussion of the day of rest as the "Lord's Day," I have nothing to do. This is strictly a christian church problem and the Jewish pulpit has no right to interfere, but with the passing of a law for the state of Texas regulating the observance of one day out of seven, I am vitally interested, because I am a citizen of the state.

vitally interested, because I am a citizen of the state.

The greatest contribution of the
Jew to the social-economic question is
one rest day out of seven. Six days of
labor and one day of rest is an economic necessity for the fullest development of man. It is not a religious
regulation until that day is set aside
for religious worship. It does not become part of the religious life until
the church and the synagog, accepting the established day of rest, decree
for that day certain ceremoniles and
ceremonilals and hedge it about with
religious demands. L as a Jew, may
urge my congregation to refrain from
certain deeds on the historic Sabbath
and my christian neighbor may urge
certain self-restraints on the first day
of the week but neither he nor I have
a right to regulate this day religiously
for all the sitteens of the state. a right to regulate this day religiously for all the citizens of the state. A State Regulation.

A State Regulation.

In this country, where church and state are separate, a day of rest is not only a church but a state regulation. The state has learned from the experience of the ages that its citizenship can develop best when the body is given a certain amount of rest. It also knows that some systicious man also knows that some svaricious men will not accept the experiences of the past but work seven days in the week. week as a day on this is the christian not argue because this is the christian "Lord's day" that it has a religious significance for the state. The court upon which our Sunday statute rests are wholly secular and they are none the less so because they happen to are wholly secular and they are not the less so because they happen to concur with the dictates of religion." The court of the District of Colum-bia decided—"It (Sunday) is defined as a duty the citizen owes to society in promoting the health, morals and gen-eral welfare of the people. The duty

The question now arises, how far, as "police regulations enacted to promote the common welfare," the legislature ought to go? We are all law abiding citizens. We wish to obey the rules and regulations laid down by our law-makers. We recognize the voice of the people as the voice of God and realize the sacredness of the hallot. Herein we differ from the nations to the south. We accept the dicta of the majority and at the same time prepare for the next election. Taft gracefully accepts the verdict of the people declaring his term, not his reign, ended, while every defeated candidate to the south starts a revolution. This is the peculiarity American trait, a magnificent tribute to our saneness. The question now arises, how far, as cent tribute to our sameness.

cent tribute to our sameness.

And yet when new rules are to be passed for a day of rest, we have a right to ask, what should be the basis of such regulation and if this new bill does not meet our need, we should protest to our representative. Once passed, no matter in what form, we should abide by the law and obey its injunctions as good citizens.

To Make Better Ciffgens. injunctions as good citizens.
To Make Better Citizens.

In the first place we must realize that the object of the new law should be the welfare of the citizens and not the welfare of any church or institu-Its object is not to improve th attendance but make bette

And in the second place, we must remember the last half century has bought a wonderful industrial revolu-tion. The industrial world has been tion. The industrial world has been turned topsy-turvy by magnificent inventions. Travel is an every day necessity; the telephone is in common use; the report of the news of the world is essential. The minute divisions of labor have created the factory system. What was good and possible a half century ago may be had and impossible today. Rules and regulations for Sunday observance that met the demands then, not only fail but hinder the common sense observance of the demands then, not only fail but hinder the common sense observance of the same today. The transformation from rural communities to city communities must also be considered. What is possible in the country is not always possible in the city. And let me emphasize here that our laws must be possible of observance. To impose a force from without is to create a repellant force from within. What public opinion does not sanction, cannot and will not be enforced. It is wiser to have a few laws nonestly observed than many laws neglected and creating law breaklaws neglected and creating law break-

Laws As a Detriment.

promoting the health, morais and general welfare of the people. The duty of observing the Sabbath as a religious obligation is left with the individual and is a matter beyond the pale of legislative interference." These decisions amply give the true American conmeans to emphasize man and

# To Our Friends and Neighbors

You know us. You know we would not that we could not afford to go back on our word. Nor can you afford to ignore this money-back-if-not-satisfied offer on this splendid laxative,

We honestly believe we have the best howel remedy ever made—the most pleasant-to-take, most per-manently beneficial laxative for relief from the miseries and dangers arising from constipation.

We wouldn't say this if we didn't believe it to be true. We wouldn't risk our reputation by making such statements did we not feel sure you

ould find them true. Our faith is built both on the knowledge of what Rexall Orderlies are made of and on observa very many severe cases in which they

have proven their merit. Try them at Our Risk

If they do not abundantly prove their merit with you also -- if y are not entirely satisfied with them we will refund your money and we We don't ask you to risk a penny. Isn't that fair?

Just let the bowels fail in properly doing their work—just let their action be delayed and incomplete and the entire system and every other organ suffers. Wastes that should have been dispelled remain to poison the system.

Headaches, biliousness, perve new and other tormenting and seri-ous ills are common when the bowels fail to act daily as nature intended. All this may be avoided, if you will

### Rexall Grderlies

taste just like candy. They are soothing and easy in action. They do not cause griping, nauses, purg-ing or excessive looseness. They tend to tone and strengthen intestinal nerves and muscles. They promptly relieve constipation, and help to permanently overcome it.

Revall Orderlies promote better pirits and better health. In all of these things they are vastly superior to old-fashioned, harsh salts and other purgatives, which are not only unpleasant to take but which usually we the bowsis in worse condition than before. We particularly recom-mend Rezall Orderlies for children; aged and delicate persons.

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There is a Regall Store in nearly every town and city in the United States, Canada and Great Britain. There is a different Regall Remedy for nearly every ordinary human ill-ends objectably designed for the particular III for which it is resommended. The Rexall Stores are America's Greatest Drug Stores

not the Sabbath; the first consideration of Sunday laws should be humanity and not Sunday. We there-fore have a right, taking the Bible of our christian neighbors as a basis, to laws as will create a better manhood, better morally and physically. And this cannot be done by creating a day of idleness; this cannot be done by imposing laws which are a detriment

If we take the foregoing as a proper basis for Sunday regulations, what kind of rules ought our legislature to pass? Negatively—there ought to be no law passed that does not recognize the social problem involved in Sunday observance. No law should be passed that will make men idlers; no law should be passed denying to the individual the right to decide the best diversion. What is work for me may be diversion for the laboring man and what is diversion for me may be work for the laboring man. No law should be passed that does not consider the physical as well as the moral nature of man. We must create sound bolies if we would have sane minds. We must realize that everything forcing If we take the foregoing as a proper of man. We must create sound botten if we would have sane minds. We must realize that everything forcing the city man out of doors, will make him a better citizen. Consumption, of which we see so much, is not caused by outdoor living but indoor living. It is the penalty we pay for industrial progress.

Do Not Interfere With Recreation. And affirmatively—we should pass only such laws as will uphold the standard of civilization we have reached. We need light in our houses, we need heat in our homes, we need warm meals and to obtain these some warm meats and to obtain these some one must labor. I venture the guess—some strenuous in their demand for strict Sunday laws, would refuse employment to a cook demanding rest from Saturday night to Monday morning. We should only pass such laws as will deter the man seeking undue advantage of a seven-day week, but not interfere with the man seeking recreation for him-sif and family.

I see nothing wrong in a car ride and I see nothing wrong in a car ride and a romp on the hills; I see nothing wrong in the theater and the moving pictures and baseball games; I see a great deal in their favor. We, on the border, should look well to these things. Will we close these avenues of recreation and send our youths to the gambling rooms, races and saloons on the other side? We cannot regulate affairs on the other side, why not allow, aye, even encourage, sage not allow, aye, even encourage, sage forms of recreation on this side? Remember the old adage, 'before the blind do not place a stumbling block', and our boys and girls, our young men and women, whose natures demand diversion, will find it one way or the other. A popular magazine published other. A popular magazine published the confessions of a Methodist min-ister's daughter and we should take this confession to heart.

Law to Meet Conditions.

In conclusion, let me state that ' am opposed to the act now before the legislature. I am opposed to any law that does not meet conditions, but tries to create conditions. I am opposed to any law not allowing cities to decide what they deem best for Sunday chwhat they doem bost for Sunday enservance or seeking to close every
avenue of diversion. The rural law
giver does not know the problems of
the city and cannot prescribe for
them and the sooner the legal day of
rest is made broad enough to instill
new vigor into the tired frame of the
worker and not force him into misnew vigor into the tired frame of the worker and not force him into mischief through idleness, the better. And if I may be allowed to again quote from the New Testament, I would quote, to those urging stricter Sunday laws, the words of Paul to the Romans. "Who art thou that judges the servent of months?" ant of another:—One man esteemeth one day above another; another es-teemeth every day alike. Let each man be fully assured in his own mind." (Romans XIV: 4-5).

#### \*\*\*\*\* SCRIPTURE \*\*\*\*\*\*

Panim 3:1-S.

Lord, how are they increased that trouble me! many are they that rise up against me.

Many there be, which say of my soul, There is no help for him in God. Selah. But, thou, O'Lord, art a shield for me; my glory, and the lifter up of mine

and he heard me out of his holy hill I laid me down and slept; I awaked; for the Lord sustained me.

I will not be afraid of ten thousands of people; they have set themselves against me round about.

against me round about.

Arise, O Lord; save me, O my God:
for thou hast smitten all mine enemies
upon the cheek bone; tho hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord:
thy blessing is upon thy people. Selah.

EVERY DAY AT SHELDON CAFE. SPECIAL SPANISH DISHES

# POPULAR IN MANY EASTERN CITIES CONSECRATION IN PRESBYTERIAN

In Some Cities Theaters Are Used For the Services; Successful Chautauqua Weeks Are Held in Small Cities; Congregationalists Plan Greater Efficiency; an American Is Chief British Rabbi.

and halls, sometimes chamber of com-merce buildings, are being employed this Lent for noonday religious services for business people. The number of these services has grown markedly within the past five years, and there has been an increase this present Lent of 20 percent. The increase in the number of women in business offices has greatly increased attendance at has greatly increased attendance at these noonday services, until in some down town churches the noonday ser-vices far surpass the Sunday ones in

vices far surpass the Sunday ones in numbers present at them.

In St. Louis the Garrick theater is used. In Pittsburg Trinity church is employed. In Philadelphia three down town churches are utilized. In Boston the new St. Paul's cathedral, which is old St. Paul's church in Tremont street, and Trinity in Copley spuare, have services. Little Rock, Ark., and Montgomery, Aia., are places that are getting under way with these survices. Cincinnati used the Lyric theater and Cincinnati used the Lyric theater and has had hishop-elect Reese of Columbus as speaker. The brotherhood of St. Andrew leads in promoting these services but others are assisting. In New York city, including Brooklyn, the number of the services of the services of the services but others are assisting. ber of such noonday services is now 14, and attendance at all of them is not far from 109,000.

Two things that are new in this Two things that are new in this movement appear this Lent. One is Catholic churches adopting the plan. These churches have conferences and masses, but the idea is the same. The other new thing is the vast number of people who go into the theaters and churches on mornings and afternoons, before and after the services, sit down, read religious literature and pray. It is reported that in some cities the numbers who attend when no services are going on is comparable with those who go to the services themselves. It is happening therefore that some down town churches are now seeing their largest years of religious usefulness.

SUCCESSFUL CHAUTAUQUA WEEK IN SMALLER CITIES

Two successful winter Chautauqua weeks were conducted this month by Chautauqua institution at Bradford, Pa., in cooperation with the Ministerial union, and at Clean, N. Y., with the First Methodist church. On the preceding Sunday bishop John. H. Vincent preached at morning service, the Chautauqua vesper service was held in the afternoon, and an evening address was given by Meddie O. Hamilton, field secretary. The program continued for five days, offering two series of morning hours, and an afternoon and even-

RELIGIOUS METHODS TO BE MADE MORE EFFICIENT

For a dozen years, perhaps more, ongregationalists have been discussing fficiency plans, especially in mission by work and in publications. Through out all conferences seem to run theories that there ought to be as much centralized authority as possible without upsetting Puritan history and convictions. A proposal that was most to be remarked, and that brought out greatest discussion and criticism, was one to make a secretary who should be, in duties and authority, comparable with the Presbyterian General Assembly inderator or the Espiscopal presiding

A committee has just mede a final

Where churches in business sections report, after hearing suggestions and of the cities are not available, theaters criticisms for two years. This committee recommends that a National council, a voluntary body heretofore mittee recommends that a National council, a voluntary body heretofore meeting once in three years meet hereafter every two, and that it become incorporated. A proposal that there be a central body for home missions is modified to larger memberships in executive committees of existing missionary societies, in part through a Commission on Missions. of existing missionary someties, in part through a Commission on Missions, and that Congregationalists secure, by these means, larger control over ad-ministration of their own missionary work. Ultimate consolluation of societies is tooked forward to.

AMERICAN THE CHIEF RABBI

Jews of England nave a unique position to bestow, one that is wholly unlike anything Jews of America, far greater in numbers, rive to any one. It is that of chief rabbi. In a sense it is the highest honor that can come to a Jew in our day. The Chief is rabbi of what is known as the Great Synagog, located in Duke's Place, in the east end of London. It is the oldest synagog in the city, and not now situated in the most delightful place of residence in the world. The Chief must maintain an office there, but is not required himself to live there.

The chief rabbi is supreme in spiritual affairs of Jews of Great Britain and all its colonies. He makes pastoral visits in England and all its colonies, but so far as known has never visited Canada and Australia. Jews of I London are conservative in belief, and they number about 100,000, with some scattering congregations throughout the provinces. There are two reformed congregations in London, but they number hardly more than 2,000 members in all. Curiously, the foremost rabbi of these reformed Jews is an American, so that America is furnithing heads for both wings of British Judaism.

Rev. Dr. Joseph H. Herts, of New IN GREAT BRITAIN NOW

nining heads for both wings of British Judaism.

Rev. Dr. Joseph H. Herts, of New York, who has just been chosen chief rabbi of Great Britain, at a salary of \$16,009 a year and a pension for his family is only 38 years of age, and was educated in New York city. He has served as rabbi in Johannesburg, South Africa. The principal reason why an American was chosen, was the decision of British Jews to elect only one who could speak English. That shut out many of the foremost London rabbis. Or those that were left some local jealousy played it part, and an American choice was the outcome.

secretary. The program continued for five days, offering two series of morning hours, and an afternoon and evening lecture or address.

Mrs. Idn. B. Cole, field secretary, gave domestic science demonstration for the housewives, illustrated art and craftsmanship lectures for clubs and high school stodents, and popular addresses on newspaper work and home study accomplishments. Bishop Vincent gave his five day series of studies in church life and his famous lectures on "That Boy." Miss Hamilton's lectures on liteary subjects were supplemented by an experience story of "Chautauqua and the Community." Single addresses were given by other members of the institution, and conferences were held with groups of persons interested in local uplifit movements.

The response in these smaller cities to a program of this educational value and inspirational character, from which the usual entertainment features were cut out, is declared to be striking. Sales of course and single tickets more than paid expenses, and repetition of of the Chautauqua weeks next year has been requested.

Come.

WORLD RAILROAD CONVENTION OF Y. M. C. A. IS PLANNED

Secretary Moore of the International years of callions in Germany, Russia, Manclations in Germany, Russ

on this and related subjects. The aims are of course greater efficiency in Christian work for railroad men. America is leading the world in methods and equipment, for in England and Germany the most that associations have, or most of them at least, are rooms for reading and recreation. The American equipment is almost unknown.

NOBLE VATICAN GUARDS Pope Pius X has just made a cliange in his nable guard administration that may become historic. Noble guards it may be explained, are men who serve in the vatican, not all as care takers of course but as representatives of the host of the vatican. For general ations men to serve as such guards have been selected from the district in and near the city of Rome. Their num-bers of late have dwindled, chiefly be-

cause the hours were long preventing engaging in any business, and their pay only about forty dollars a month, pay only about forty dollars a month, with aimost no extras.

The pope has now ordered that noble guards be selected from ranks of well to do families in all parts of Italy, any part of Europe, and if any desirs to serve, from America Itself. The new plan meets with little enthusiasm from existing guards and from from beyond the limits of the Roman province are to have only honary positions, without smiarles. They will be compelled to provide their own uniforms, which are expensive and show, and to maintain provide their own uniforms, which are expensive and showy, and to maintain themselves outside the vatican, where-as those from the province, who re-ceive salaries, will be cared for within

caive salaries, will be cared for within the vatican as heretofore.

The new order is popular in the Catholic church outside of Rome and it is now regarded as likely that sons of noble families of Europe will volunteer for limited periods, partly for the honor and partly for the unique experience the places afford. Even American Catholic young men, able to maintain themselves, may now apply for service. Payal noble guards are historic in vatican annual, in a way they compare with the Beef Esters of the London Tower, aithough of far greater opertunity to see the great world of affairs that conters in Rome. world of affairs that conters in Rome.

MORENCI IS TAKING

HEALTH PRECAUTION Morenci, Ariz, Feb. 24.—Owing to so much sickness, the local health officers have posted notices around camp, requesting parents to attend to making their purchases at the stores themselves, instead of sending their children to the stores for that purpose.

The public schools are closed and there has been no Sunday school for three Sundays at the chapel.

The troop dance, which was pianned for today, has been postponed, awaiting the outcome of the contagious discusses.

Methodist Minister Recommends
Chamberlain's Congh Remedy.
Rev. James A. Lewis. Milnca. Minn.
Rev. James A. Lewis. Milnca. Minn.
Bev. James A. Lewis. Milnca. Minn.
Writes: "Chamberlain's Cough Remedy.
In our home for a number of years. I highly recommend it to my fellows as being a medicine worthy of trial in cases of colds, coughs and croup." Give chamberlain's Cough Remedy a trial and we are confident you will find it yery effectual and continue to use it yers which indicate the place of any year in the cycle. At the beginning of the circles, soft, healthy. Directions and guarantes in package. By tolke counters or mail. Two sizes, 50c. and \$1.

NATIONAL TOLLET COMPANY, Page 18 In the date of feasier is based upon a blanch 400 years before Christ by the Greek astronomer Meton He found that 235 lunar total length to 19 years of 355 1-4 days each. There is a difference of only two hours in the course of the properties.

Reform Christ by the Greek astronomer Meton He found that 235 lunar total length to 19 years of 355 1-4 days each. There is a difference of only two hours in the course of the found that 235 lunar total length to 19 years of 355 1-4 days each. There is a difference of only two hours in the course of the found that 236 lunar total length to 19 years of 355 1-4 days each. There is a difference of only two hours in the course of the found that 236 lunar total length to 19 years of 355 1-4 days each. There is a difference of only two hours in the course of the found that 236 lunar total length to 19 years of 355 1-4

# MARCH TO BE OBSERVED AS MO

Season of Self Denial Will Be Urged and Personal Prayer and Consecration Emphasized; Aid Society Puts Pews in East El Paso B aptist Church; Rev. Sam Small to Deliver a Lecture March 3.

In the First Presbyterian church the month of March has been designated as a time of special conse-cration, devotion and Christian service. John Twig will lead the prayer cration, devotion and Christian service.
While no extra meetings are to be announced, special attention will be called to the regularly appointed services of the church. A season of self-denial will be urked, personal prayer and consecration emphasized, and carnest efforts on behalf of the un-saved to be engaged in by the individsaved to be engaged in by the individ-ual members. Decisions for Christ will be taken up by the teachers of the Sabbath school class. The paster will open classes for instruction in the things pertaining to the Christian life. These clases will meet Wednesday and Friday afternoons during March. The entire month's effort will lead up to entire month's effort will lead up to Easter and the communion service the

Easter and the communion service the first Sunday in April.

The subject of the Wednesday evening meeting will be: "Building on the Rock or Sand." Luke 6: 47-43. The evening services will be especially evangelistic in character, and the session will confer with those desiring to unite with the church.

The western division of the aid society met Monday afternoon with Mrs. A. G. Foster, and the Central division mot with Mrs. Jas. A. Dick the same afternoon.

Westminster Presbyterias.

The Women's Missionary society will

The Women's Missionary society will neet in the Sunday school room Tues-First Christian Church.

First Christian Church.

The Wednesday evening service will be evangelistic. The pastor will preach a brief sermon on: "The Duty of Evangelism." The song service will be a special feature.

On Thursday afternoon the Aid society will hold a "Tea" in the social rooms of the church.

Traity Methodist.

rooms of the church.

Trinky Methodist.

Tuesday afternoog at 3:30 in the church parior, the Woman's Missionary society will meet in literary session.

Mrs. J. Allen Ray will preside. An interesting program will be given. Mrs. 51 C. Duels will sing. H. C. Davis will sing.
Mid-week service will be held Wednesday evening at 7:45.
Enst El Paso Buptlet.

The box supper at the pastor's home was well attended.

The new pews were installed by the Ald society last week. The president is Mrs. Chaz. L. Baumsark, and the treasurer Mrs. J. A. Osborn.

The ald society will meet Tuesday The Aid society will meet Tuesday at 2:30 p. m. Prayermeeting will be held at 7:30 p. m. Wednesday.

Chor practice will be reld at 7:30 Priday evening.

Church of St. Clement.

Lenten services will be held Tuesday.
Thursday and Friday afternoon at 4 oclock and Wednesday evening at 8.

The Rev. N. Percy Silver, secretary of the Seventh Missionary department, will addres the Man's club on Monday. will addres the Men's club on Monday

There will be a meeting of the Altar guild on Tuesday, immediately after Rev. Sam Small Coming.

Rev. Sam W. Small, one of the most prominent of the present day evangelists, will lecture at Trinity Methodist church March 3 at 3 p. m. The subject of his lecture will be: "His. Majesty the Devil," Mr. Small is at present in New Mexico, coming west B. Y. P. U.

meeting Wednesday evening. The teachers will meet in the pastor's study Thursday evening. There will be a B. Y. P. U. railly meeting which will be addressed by the state field will be addressed by the state field secretary. There will be a social fea-ture to this meeting and the other unions of the city will attend.

Gives Address on Temperance
Temperance received in impetus in
the Presbyterian church Sunday morning when Miss Marie C. Brehm, secre-Presbyterian general assembly, spoke on the verdict of science in reference to the liquor traffic. This was the address which she delivered before the general assembly at Atlantic City. N. J., which was attended by W. J. Bryan, who made a temperance address at that time. Miss Brehm traced the history of scientific investigation of the effect of alcohol from the earliest time and showed how it had been pronounced poison by the most famous scientists in the world. She said that it was the duty of the church, the seminary, the missionary society, the Sunday school and the public school to educate all of the people, by precept and extemple until all shall know the truth and the truth shall make the nation free.

Ministers Absent From Pulpits
Rev. W. C. Baber, of the Altura Pres-Presbyterian general assembly, spoke

Rev. W. C. Baber, of the Altura Pres-byterian mission, is at his former home, in Grand Prarie, Tex. Rev. C. L. Overstreet, of the First Presbyterian church preached at the church Sunday

church preached at the church survey.

Rev. Kenneth Brown, pastor of the East El Paso Presbyterian church has gone to Dullas to attend a meeting of the home commission committe of the Presbyterian synod of Texas.

E. B. Atwood, former pastor of the Highland Park Baptist church, attended services at that church Sunday morning. He is now secretary for the Baptist church in New Mexico.

church in New Mexico.

The first quarterly conference of the East El Paso Mathodist church was held Sunday evening in charge of Rev. J. Allen Ray, the presiding elder of the

Visitors Occupy Pulpits Visitors Occupy Pulpits
Rev. H. Sperry Silver, former chaplain of the 13th cavalry and now secretary of the seventh missionary department of the Episcopal church, spoke
Sunday morning at the church of St.
Clement. He brought greetings from
the church at large to the congregation
of St. Clement's

of St Clement's.

M. H. Wolfe, of Dallas, spoke from the pulpit of the First Baptist church Sunfay morning and Rev. Allen Tupper, of the international peace forum spoke Sunday evening at the same church. Sunday evening at the same church.

East El Paso Baptist Church.

Rev. Adolf Hoffman preached Sunday morning at 11 oclock at the East El Paso Baptist church. Bev. Ed L. Millican preached at the night hour.

The Aid will meet Tuesday at 2:30 at the church. The weekly prayer meeting will be held Wednesday at 7:30 p. m. Dean O. Richardson will be leader.

Rev. James R. McGill. B. T. P. U.

### Easter Can't Come On a Fixed Date

mas, on a Certain Date of Each Year-System of Determining Its Date Made 400 Years B. C. - By GARRETT P. SERVISS -

fall on a fixed day of each year, and people who are not familiar with what is called the ecclesiastical calendar are is called the ecclesiastical calendar are often greatly puzzled to account for the wandering of this great featival, whose extreme dates may be as much as five-weeks apart. A late Easter has more flowers and more sunshine; an early one, like that of the present year, some-times feels the last chill of the departed

winter.

The primary reason for the variable date of Easter is the fact that it is the only great festival in Christian countries that depends directly upon the monthly motion of the moon. At the same time, it is affected by the yearly motion of the sun, since its date is governed by the vernal equinox, which is the point in the year when the sun crosses the equator from the southern into the northern hemisphere.

When Easter Comes. When Easter Comes.

lunar months in a year. A lunar month is not the same as a calendar month, but it represents the time from one full moon to the next, which is, on the average, about 29 days, 12 hours, 44 minutes. A year, which is measured by the apparent motion of the sun, is on the average 265 1-4 days. Now this any time in the course of an ordinary month.

But the rule for finding the date of Easter is that it must fall upon the Sunday homediately following the first

Last year the first full moon fol-Last year the first full moon following the equinox happened on April 1, which was a Monday. The next following Sunday, April 7, was then, necording to the rule, Paster day. This year the full moon of the equinox, or the paschal moon as it is called in the church calendar, falls on March 22, which is a Saturday, and the next day, the 23d, being Sunuay, becomes Easter day.

System Made 400 Years B. C. ing the outcome of the contagious discussed in the outcome of the contagious discussed.

Mrs. A. C. Stanton died after being Mrs. A. C. Stanton died after being Sick 10 days. Her death was due to sick 10 days. The death husband and little son. The death husband and little son. The death husband and little son. The death has been and it is supposed she comprevalent and it is supposed to the phase of the degree of regularity could be introduced by making Easter the further than the absolutely fixed causiom of the degree of regularity could be introduced by making Easter the further than the absolutely fixed custom of the degree of regularity could be introduced by making Easter the further than the absolutely fixed custom of the degree of regularity could be introduced by making Easter the further than the absolutely fixed custom of the introduced by making Easter the further than the abs

THE great Christian festival of Easter, marking the anniversary of the resurrection of Christ, falls this year within one day of its earliest possible date. It comes on Sunday, March 22. Last year it fell on Sunday, April 7. Some years it occurs several weeks later still.

All other anniversaries except Easter, and the holy days associated with it, fall on a fixed day of each year, and people who are not familiar with what

Rule for Finding Golden Number. The Golden Number of any year can be found by adding leto the number epresenting the year in ordinary no-ation, and then dividing the sum by 3, the remainder being the Golden Number for that year. For instance, 19, the remainder being the Golden Number for that year. For instance, and 1 to 1912, divide by 19, and the quotient is 100, with 14 remainder, and this remainder is the Golden Number of the year 1912. It shows that 1913 is the 14th year in a Metonic Cycle, and that five years later there will be a new moon on January 1. The date of the first full moon of the year being known, it is easy to calculate the dates of all the other new and full moons that follow. The first new moon of this year occurred on January 7.

occurred on January ?.

If it were not for the almanacs everybody would have to make all these calculations, and many others that we have not mentioned for himself in or-der to find out the date of Easter, and it is safe to say that, in that case, it would be still more "movable" than is actually is.

MAKING FIELD NOTES ON NEW COUNTY ROAD

Surveying crews are making field notes on the new county road, which is to run from the six mile fill in the lower valley to a point below Clint. Cross roads are to be built to Valeta. Belon and Clint. The purpose of the field notes is to secure rights of way.

Work on the road to Hueco Tanks will commence this week and be continued until the road is completed to that point.

No roofing paper like Congo. Lander

NEW ARIZONA POSTMASTERS. Washington, D. C. Feb. 21—J. F. Mendoza was today appointed post-master at Greaterville, Ariz. Charles E. Dermont has been commissioned postmaster at Metchif, Ariz.

#### A Beautiful Complexion May Be Yours in TEN DAYS



Nadinola CREAM The Complexion Beautifier Used and Endorsed By Thousands NADINOLA

## SENTENCE SERMONS IN PULPITS OF EL PASO

The liquor traffic cannot be mended, therefore it must be ended .- Miss Marie Brehm, temperance representative of the Presbyterian general assembly, at First Presbyterian church.

wise choices and disasters, grew out of the weakness of his faith in God .- Rev. H. P. Bond, at East El Paso Methodist church. God was willing to spare the wicked city of Sodom if ten righteous people could be found. The value of the faithful few to the present day world is beyond com-

pare.-Rev. Herman G. Porter, at First Methodist church.

Abraham's faith was practical, living working; while Lot's sins, failures, un-

In Christ's service there are two great principles that must be kept in mind; one that there are doctrines of service which are as essential for the Christian as the doctrine of salvation for the sinner; the other is that our doctrines and practices are to be based on the word of God rather than sentiment -Dr. E. C. Routh, associate editor of the Baptist Standard of Dallas, at Highland Park Baptist

If the unregenerate man will examine the state of his mind, the condition of his will and the nature of his affections, he will see that he is a captive, whom only a great savior can set free .- Rev. J. E. Abbott, at Westminster Presbyterian

Nothing is clearer than that Jesus Jesus intended that the whole world should he evangelized and this is the definite mission of the church.-Rev. P. J. Rice, at First Christian church.

The soul of man is outgoing, communicative in its nature and must have some other to whom it may express itself. When we speak therefore of prayer as the exercise by which man communicates with his maker, we strike a chord which finds a responsive note in every human heart.-Rev. Kenneth Brown, at East El Paso Presbyterian church.

While few may have both tongues and love, it is a pity to have neither, it is a curse to have both gifts and hate, and a shame to be both vulgar and vicious. It is nothing to have tongues and no love, but all when gifts can show God's love to man.-Rev. E. C. Morgan, at Highland Park Methodist church,

The fact that God, our father, wants us to resemble him in love, purity and service, should first humiliate us and then elevate us.-Rev. E. H. Combs, at St. Paul's Lutheran church.

The religion of Jesus Christ, has for its object the redemption of the whole man, and is calculated to make a man think right; and when a man thinks right he will act right. Therefore, Christianity has a mission to the intellect as well as to the soul .- Rev. C. W. Webdell, at Trinity Methodist church.

Acording to God's word, good works and formal service will flot save; Jesus Christ is man's only savior.—Rev. Ed. L. Millican, at East El Paso Baptist church

Great effects have been produced by great books, but Deuteronomy is unrivaled in its natural effects.-Rev. Miles Hanson, at First Congregational church.